A

MITE

Cast into the

TREASURY

Of the Famous

City of London:

BEING

A Brief and Methodical DISCOURSE of the Nature, Causes, Symptoms, Remedies and Preservation from the PLAGUE, in the Calamitous Year, 1665.

Digested into Aphorismes, by

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Doctor in Physick, *Colleg. Lond.*

Fo son medico non di parole ma d' effetto. Cardan.

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To the Right Honourable

Sir *JOHN LAWRENCE* Knight,

Lord Major of the City of *LONDON*:

With the Right Worſhipfull the *ALDERMEN* his Brethren.

MY LORD,

I ſhall not be ſaid of me, that I worſhip the Riſing Sunne; for this ſheet of Paper cometh to kiſſe your hands upon your declination. And as for ye, Right worſhipfull, my reſpect hath been alwayes ſuch to your Honourable Court in general, and to all the Worthy Members of it in particular, that the truth is, I would have done it ſooner, but that I expected God Almighty would have been pleaſed to remember his mercy, and to ſtay his avenging hand, and that people would have been more carefull of their own preſervation; but ſeeing the calamity to continue, and the infatuation of the Vulgar to be ſuch ſtill, as to ſuffer themſelves to be deluded by every frivolous præſcription of Phyſick, and perſwaſion

of ignorant men, I have here undertaken to rectifie their understanding, and to shew them, there is means in Nature both for the Cure, and the præservation from this Disease; and to this purpose I have forced my self to appear upon the Stage, and to do that, which no body hath yet attempted, which is, to give some few, short and perspicuous rules, whereby every one may know how to cure himself, and his family with a small charge. My Lord, and Right worshipfull, You shall find nothing but Truth in this Paper, neither would I have been so impudent, as to præfixe so many Honourable Names to a Thing that were illusory, and of this consequence: The only aim I have in it, is the Publick good, and that ye may know I am

Your most humble and

affectionate Servant,

GARENCIERES.

A Mite caſt into the Treaſury of the famous City of LONDON, *&c.*

Aphoriſme I.

THE Plague is an Acute, Contagious, Epidemical and Poiſonous Feaver, accompanied with either a Botch, a Carbuncle, or Red-ſports, like Flea-bites, vulgarly called the Tokens.

II.

That it is Acute, is ſeen by the effects; for it killeth within foure or five dayes, at the moſt; it is Contagious, becauſe its poiſon is eaſily imparted, and communicated from one to another; it is Epidemical, becauſe it ſeizeth upon all kind of people indifferently; it is Poiſonous, becauſe it ſlighteth all remedies by which other diſeaſes are cured, that proceed either from intempery, obſtruction, or putrefaction.

III.

The Pulſe who is the faithfull meſſenger of the Heart, is

chiefly to be taken notice of for the diſcerning of this diſeaſe; for it is always Quick, Small, Obſcure and Intermittent; the quickneſſe proceedeth from the Feaver, the ſmalneſſe from Debility, the obſcurity from the Malignity, and the intermittency from Oppreſſion.

IV.

Though the Plague cometh unawares, and ſeiſeth upon a man on a ſudden; yet ſuch is the infinite mercy of God, and the providence of Nature, that it giveth always warning enough to any one that will be curious to obſerve it.

V.

The warnings are either a ſudden Head-ache, or a Vomiting, or a Faintneſſe, with a chilneſſe, or a looſeneſſe.

VI.

Each of theſe Symptoms ſheweth, what part of the body hath been firſt infected; the Head-ache indicates the Braines; the Vomiting the Liver, becauſe of its proximity to the Stomach; the Faintneſſe, the Heart; and the Looſeneſſe, the Stomach and the Gutts.

VII.

When therefore any one upon a ſudden, and without evident cauſe, findeth himſelf ſeiſed with either of theſe four Symptomes, (now the times are contagious) let him conclude he is Infected, and fly to remedies without the loſſe of a moment of time, *Nè ſerò ſapiant Phryges.*

VIII.

The Plague is one of the eaſieſt diſeaſes in the world to be cured, if it be taken within four hours or ſix at the moſt, after the firſt invaſion; otherwayes, and for the moſt part mortal. This is the chief, and principal cauſe of ſo many mens loſſe. If people would obſerve this rule, I would undertake by the grace of the Almighty, and without bragging (I believe moſt men that know me, will believe me) to cure nineteen of twenty;

and

and therefore I ſay, that people periſh not ſo much by the difficulty of the Cure, as becauſe God Almighty hath taken away their judgment, that they ſhould not ſee, nor believe the means he hath appointed for them: *Quos perdere vult Jupiter, prius dementat.*

IX.

The cauſe why ſo few eſcape are theſe. The ſcarcity of able Phyſitians willing to attend that diſeaſe, the inefficacy of common remedies, the want of accommodation, as Cloaths, Fire, Room, Dyet, Attendants, the wilfulneſs of the Patient, his Poverty, his neglecting the firſt Invaſion, and trifling away the time till it be too late; A vapouring Chymiſt with his drops, an ignorant Apothecary with his Bliſtering Plaiſters, a wilful Surgeon with his untimely Lancing, an impudent Mountebanke, an intruding Goſſip, and a careleſſe Nurſe.

X.

Is it not a ſtrange infatuation for people ſo to ſlight their lives, as to caſt them credulouſly upon the trial of a drop of I know not what; of a water of I know not whom; and to neglect thoſe remedies which for the ſpace of 1600 or 1700 years, have been found grounded upon reaſon, authoriſed by the beſt Phyſitians in all ages, and approved certain by a conſtant experience?

XI.

Let every one beware of thoſe that ſet up Bills for the Curing of this and other Diſeaſes; *Good wine needs no buſh*; the wonders they promiſe, lay an ambuſh to your purſes; and their care of your Health, is leſſe then that of your Wealth.

XII.

Let no body think that the cauſes of the Plague proceed from any Intempery in the Elementary qualities of Humane bodies, or from any ordinary putrefaction: It is either the immediate will of God, who ſendeth us that ſcourge for the puniſhment of our ſins, as appeareth in the holy Scripture, by the *Ægyptians* and the *Jews*; or from a peculiar and mediate diſpoſition, and

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configuration of the Starres and Planets.

XIII.

He that ſhall conſider that the ſeaſons of the year are not always equal, but ſome Summers are cool, others hot, others moiſt, and ſo of the reſt of the ſeaſons; That ſome years bring forth one kind of Vermine, others another; Some a peculiar murrain to Horſes, others to Sheep, which will not hurt Mankind; will not deny but that alſo ſome Diſeaſes may happen to Mankind, which will not be hurtful to Beaſts; and that ſome poſition of Planets and Starrs, may bring Warrs, others Inundations, others Peſtilences, &c. which changes are moſt commonly preceded and forewarned by ſome extraordinary Meteor, as this ſad Plague hath been by the laſt unhappy Comet.

XIV.

If the Starrs and Planets being in a benigne poſition do cheer up and preſerve the life of all things; why then being in a malignant aſpect, ſhall they not produce and ſend forth things that are enemies to our lifes? Therefore let it be concluded, that from whence cometh firſt the ſafety and preſervation of all things, from thence alſo proceeds their death and deſtruction.

XV.

As there is a peculiar diſpoſition in the Heavens, which cauſeth, and ſendeth forth the ſeeds of Peſtilence; ſo there muſt alſo be a ſpecial preparation in Countries, and bodies to receive it. Hence it is that ſome are more apt to receive the Infection then others. The cauſes of both theſe diſpoſitions, are above the knowledge of humane underſtanding.

XVI.

This malignant and occult quality of the Plague, lieth chiefly in the Spirits, or ſpiritual parts of the Blood; hence it is that the Patiens are neither thirſty, nor their Urine altered, unleſſe there be ſome other Diſtempers joyned with it.

XVII.

XVII.

In a Peſtilential conſtitution of the air, there is ſcarce any other diſeaſe raigneth but the Plague, or ſome few others that will turn into it, by reaſon of the Contagion and Infection: therefore moſt part of the Diſeaſes mentioned in the bills of Mortality, as Feavers either ſimple or ſpotted, griping of the Gutts, Surfeits, Toothaches, and Wormes in Children, Looſeneſſe, Bloody-Fluxes, &c. let them be accounted Peſtilential, and ſo be proceeded againſt accordingly.

XVIII.

The poiſon of the Plague being aereal, cometh into bodies diſpoſed to receive it by that motion of our Lungs, called by the Greeks διαϛολὴ, which is the drawing of our breath, and if not timely expelled, whiles it is yet ſpiritual, it fermenteth the whole lump of humours, and corporifyeth it ſelf in the leaven of them, from whence afterward it cannot be expelled, but as it were body and ſoul muſt go out together, ſometimes under the ſhape of a botch, other times of a Carbuncle: as for the red ſpots like Flea-bites, they never appear till nature be quite ſpent, and death at the door, their apparition being the laſt ſtrugling of oppreſſed nature, endeavouring by a lightning againſt death, to expell what is noxious; and becauſe of her weakneſſe, they are diſperſed into ſeveral particles, and remain between skin and fleſh as an imperfect Criſis, and ſigns of the Diſeaſe, and therefore called Tokens.

XIX.

It being the property of this Peſtilential diſeaſe to ferment the humours of the Body according to its ſpecifical determination; If it happen that before hand they be fermented by ſome notable Diſeaſe, the Plague will hardly faſten upon them, becauſe the Idæa of the firſt diſeaſe hath prepoſſeſſed the place: Therefore to our no ſmall admiration have we often obſerved the moſt ſickly people in a Peſtilential conſtitution of the air, to fare the beſt, and chiefly the Scorbutical and Pocky ones, as if theſe two bits were too tough for the Plague to faſten upon.

XX.

In this is ſeen the præpoſterous opinion of thoſe that in Peſtilential times refuſe to keep Pigeons in their Houſes, and inhumanely butcher Catts and Doggs, and after that leave them in heaps to putrify in the ſtreets, or unburied in fields and ditches, as if the Plague were not ſufficient to do its work without the addition of this new Infection, or would ſooner ſtick to a Beaſt, then to the particular ſubject of Mankind to whom it is determinated by nature, or rather by the author of it.

XXI.

As it cannot be denied that there is ſuch a thing as Contagion, which is a diſpoſition in natue to impart ſomething from one body to another, ſo muſt we be very cautious in not attributing all the cauſes of the Plague to it, therefore let every one reſt ſatisfied that the ſeeds of Peſtilence are formally in the air and materially in the conſtitution of our own bodies, to the avoiding of which, after the amendment of life and truſt in Gods providence, nothing can conduce more then a wholeſome and temperate dyet, and a moderate uſe of the ſix things called by the Phyſitians Non-natural, and a heart void of fear, the thing called Contagion being for the moſt part only a prejacent diſpoſition in the body capable of receiving the Plague.

XXII.

No rational man can deny the ſtrange effects that the paſſions of the ſoul doe work upon the body, as is ſeen in Women with Child, whoſe Children bring commonly into the World the ſigns of their Mothers deſires or averſions. Now fear being a paſſion wherein a man is apprehenſive and ſollicitous of future evils, in that paſſion the ſpirits are put to a flight, and huſh themſelves in their lurking places, whence it cometh that people frighted grow pale, tremble, cry, &c. and thus the faculties of the body being diſarmed, the Peſtilential ſpirit that hovers in the air printeth his character upon the humours without contradiction, and ſeaſleth them into that particular determination of the Plague.

XXIII.

If the Plague were only imparted by Contagion, how ſhould he have it who is the firſt perſon Invaded? Why ſhould ſo many people, that have ſpared neither pains nor coſt to avoid it, nevertheleſſe meet with that enemy, when they think him the furtheſt off? and why ſhould three be viſited in a houſe, though (praiſed be to God) they eſcaped death, and foure ſpared, as did happen to me? why ſhould not I and ſeveral others that have been daily converſant with the dying, aſwell or ſooner be ſeiſed, then many that did run from Infectious places, who carrying their fear with them, have alſo found that diſeaſe as powerful in the Country as in the City. Thoſe in the mean time that have eſcaped upon that ſcore in the Country, owing their preſervation meerly to the opinion they then had, that being out of the City, they were out of danger, and ſo living without fear, gave no admittance, but ſhut the door to the diſtemper.

XXIV.

It hath been hitherto a general opinion among the beſt Phyſitians in all ages, that it is the nature of the Plague to be more outragious in its beginning then in its declination, as if it ſhould grow tame by continuance; but he that ſhall conſider, that the Plague in its beginning, ſhaketh only thoſe fruits that are more ripe and near to putrefaction; that towards the declination people grow better inſtructed in the cure of it, and (which is the point) by conſtant uſe and experience leſſe far full, may chance to alter his opinion.

XXV.

As concerning the natural cauſes that might concur to make the year 1665. more ſickly then others in *England*; Let us give the chief place to that extremity of cold weather we had laſt Winter, and to the want of Fuel which did diſpoſe our bodies to a degree of rottenneſſe greater then ordinary. Let us alſo conclude with *Hippocrates*, that if the ſeaſons of the year do not keep their harmony, Peſtilence muſt be expected. Now

it is obſervable that by the long continuation of the late Winter, we had little or no Spring, but the Winter ended almoſt with the beginning of the Summer, ſo that inſtead of a Spring which ſhould have gently and leaſurely thawed the humors that were accumulated in ſo long a while, the Summer came which cauſed them to overflow, and ſo ſuffocated the natural heat, that it could not concoct them, but turned them into a putrid conſtitution capable with facility to admit the character of the Plague.

XXVI.

If beſides theſe reaſons any one will aſcribe ſome ſhare of the cauſes to the laſt Comet, and argue thus; A Comet is a Meteor compounded partly of a vapour and partly of an exhalation exquiſitely mixed together, which having aſcended as high in the air as his nature will permit, is there kindled by the light of the Cœleſtial bodies as are ſeveral other Meteors, namely that called *Stella cadens*. Its being laſteth till the oily parts be conſumed away, that being done, the reſt turn to aſhes, which lightning upon ſome particular Countries, cauſe the ſeeds of Peſtilence, by their noiſome Sulphureous ſtink, and this may have been the fate of *England* this year. If any one I ſay would argue thus, I ſhall rather commend his ingenious fancy, then go about to diſprove it.

XXVII.

The unſeparable vanity of Chymiſts perſwadeth them, that they ought to have the greateſt ſhare in the cure of this and other diſeaſes, and that no weapon is efficacious in Phyſick, but what been hammered by their Vulcan, not conſidering that thoſe remedies they call Chymical being reſolved into their principles of Salt, Sulphur, and Mercury, do by that ſeparation loſe their Specifick qualities, which conſiſted in the harmonical proportion of all theſe things mixed together, by *Galen* called Temperament, known only to Nature, and denied to Art. Therefore let them firſt take a Loadſtone, and ſeparate the Elements of it, and with all their Art joyn them together again, and cauſe them to draw Iron, or turn to the

North-

North-Starr (which are the ſpecifick qualities of the Loadſtone) and then we ſhall believe them. Upon that ſame ſcore their bragging of their fixed Medicines, as Mercury, Antimony, &c. is eluded: for either they are not fixed, or they are fixed; if they be not fixed, but reducible into their own nature, then are they ſtill Mercury, and Antimony, and conſequently poyſons: if they be fixed, then have they loſt by the tyranny of the fire both their elementary and ſpecifick qualities, reſerving only that of Empyreum, which being not capable of dilatation is alſo incapable of Actinoboliſme and energy. *Quis à mortuis vitam expectet?*

XXVIII.

Theſe inconveniencies, and many more attend thoſe, who being either by lazineſſe or want of natural parts incapable of the beſt learning, and ſwelled with their own pride, think by a ſhort cut to make themſelves great Doctors, if they can but diſtill Roſe-water, or extract Salt of Plantain to the deſtruction of mankind, and their own confuſion, imitating in that thoſe petty foggy Lawyers of *Cicero's* time, *Qui cum in jure nihil proficiſſent ad rubricas ſe contulerunt.* Let this be ſaid without offence or diſparagement to the true Hermetiſts, between whom and the Chymiſts, there is no more compariſon then between a Spaniſh genet and an Arcadian aſſe.

XXIX.

This Peſtilential Feaver being of different nature from all others, and killing only by its malignity, and poiſonous quality, and not by any preternatural heat, or Intempery, requireth alſo a peculiar way of cure, which is by Cordials, and ſudorifick Antidotes; all other evacuations, as purging, bleeding, vomiting, clyſtering, &c. either procured by art, or accidentally happening being mortal. The reaſon of it is, that the intention of Nature for the cure of this diſeaſe (as of all others, which proceed from poiſonous qualities) is to thruſt and expell the diſeaſe from the center to the circumference, and ſo to preſerve the heart, which is the fountain of Life.

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What can therefore a Phyſitian (who is but a miniſter, and ſervant of Nature) anſwer for himſelf, if while ſhe is buſied about her work, he goeth by his revulſions of purging, bleeding, clyſtering, &c. to diſturb her, and take her away from her intention, and ſo to compell her in a manner, to bring the diſeaſe back again from the circumference to the center? Doth not even common experience teach us, that if you broach a barrel of Beer whileſt it is working, you deſtroy the intention of Nature, and the Beer will never be good for any thing? What I ſay of the Plague, let it be ſaid alſo of the ſmall pox.

XXX.

Therefore aſſoon as any one findeth himſelf ſtricken with any one of the aforeſaid ſymptomes, *viz.* a Head-ake, Vomiting, Faintneſſe, or Looſeneſſe, (now that the times are contagious) let him preſently repair to a clean and warm room, and let a light fire of wood be kindled in the chimney, to conſume and deſtroy all the infectious vapours, that proceed both from the air, and the infected party. Let the patient be preſently put into a warm bed, himſelf wrapped in a ſheet and blanket, having firſt put off his ſhirt; that when he cometh to be dried, you may not be put to the trouble of pulling off his wet ſhirt, then give him one dragme of our Antidote diſſolved in four ounces of Carduus poſſet, and covering him with cloaths very warme all over, leaving only his reſpiration free, and putting a warm brick to the ſoles of his feet, and another to his knees, let him ſweat as long as he is able, or at leaſt for the ſpace of three or four houres, and be not afraid he ſhould faint, if he hath breath enough.

XXXI.

If it ſhould happen, as it doth commonly to thoſe that are firſt taken by a vomiting, that the patient ſhould caſt up the Antidote, you muſt give him another doſe; and if he ſhould caſt this alſo, give him a third, and ſo continue ſtill, till he keepeth it once; for he will never caſt it up afterwards, and though he ſhould, yet by having taken it ſo often, ſome of the qualities

qualities of it will remain behind, that will work their effect.

XXXII.

Children that cannot, or will not take the remedy, must be compelled to it by pouring it into their throat, with an instrument called by the Greeks ἔμβροτον, which is a kind of a spoon with a cover having a spout to put into the mouth, and poure it down.

XXXIII.

The patient having sweated three or four hours, (the more the better) you must give him a little more breath, and begin to take off the cloaths by degrees, and when you have dried him very well with warme cloths (which all this while must hang by the fire with his shirt) then pull away the wet sheet and blanket from under him, then give him his shirt, and after that drie his head, and take heed by all means, that any cold air should come into the room. After you have dried his head sufficiently, and that the party begins to be cool, give him to drink leasurly two ounces of our Cordial water, which is of an admirable vertue in this case, and also in all faintnesses, surfettings and poisons. This will refresh him so speedily and wonderfully, that he will presently forget the tiresomnesse of his sweating.

XXXIV.

When he is quite cold, give him to eat any thing he hath a mind too, so that it be of good juice, and easie digestion. Let his drink be strong Beer lukewarm, or some generous Claret-Wine; for as we have said before, this Feaver differeth from all others; and whereas in others we substract meat, and strong drink as much as we can, we must in this allow them, it being only a malignant quality, in which good meat and drink cannot hurt, but rather allay it; as also because the patient would not be able to sweat twice a day in this manner (which of necessity he must do if he will save his life) unlesse his strength be repaired with good nutriment.

XXXV.

XXXV.

This course of sweating twice a day must be continued for four days together, or five at the most, in which space of time all the Pestilential poison will expire; and if this be carefully done, and attended, there is no Plague so stuborn of any kind whatsoever, but must yeild.

XXXVI.

Although the danger be over in four dayes, yet will it not be amisse to make use still of cordials now and then; for it is not only necessary to drive away the Pestilential poison, but also to strengthen the noble parts upon whom it may have made an impression; the malignity of a thing being not only in the cause, as *Galen* saith, but also in the parts to whom the cause did adhere.

XXXVII.

A word may seasonably be said here concerning the vanity (that I may not say Imposture) of Amuletes and perfumes, which some ignorant people have of late endeavoured to put in credit, to their own private benefit and the cosening of the publike; as for Amuletes which are little baggs full either of Mercury, or Arsenick, Antimony, Toades powder, and such other poisonous things, to be worn about the heart; I pray what relation hath the Plague with Minerals and Serpents? have we not said before, that the proper determination of its poison is to mankind, to which it will particularly stick and to nothing else? how can it then be expected that these poisons will preserve a man from it, and not rather poison the party that wears them by their intoxicating evaporations, as hath been found by wofull experiences, and remarked by several grave authors? and concerning perfumes, though it cannot be denied, but that they are usefull to take away the dampishnesse of rooms and cloaths, yet can they avail nothing as to preservation from the Plague, whose spirits hover in every corner of the air, and will seise upon a fearfull man in spight of all the perfumes in the world, though he were shut close in a box.

XXXVIII.

XXXVIII.

There is a peculiar kind of Ichor or moisture in men's bodies wherein the Plague doth fix its seat; hence it is that other Animals are exempted from it; and when that specifical Ichor in man is spent, either by the cure of sweating, or by the running of the sores, he needeth not to fear the Plague again for that year, and it may be for all his Life.

XXXIX.

I must here take off a scruple that hath been the cause of many peoples losse, and doth still a great deal of mischief, which is, that many who think themselves judicious and backed by the authority of some Physitians, who had their notions by hear-say, do hinder and forbid people to sweat as much as they can, for fear they should faint, or (as the Vulgar saith) sweat their marrow out of their bones. But let all these people know, that one quarter of an houre of the disease staying in the body doth more hurt and weaken the party, more then three houres sweating, therefore let no man flatter himself in that if he loveth his life, but sweat as long as he can, or find himself weary, and then let him be taken off as aforesaid; and give me leave to tell you, that I never saw any weary; Nay I have cured many by one only sound sweat of six houres, whose botches went away by the insensible transpiration, and they remain sound and healthy to this day.

XL.

I find among authors three principal and different opinions concerning the nature and cause of the Plague; some will have it to proceed from a notable exuperancy and inequality of the first qualities in the air; others ascribe it to a putrefaction ingendred from thence; others again attribute it to a peculiar and inexplicable malignity far different from either intempery or putrefaction. Let us examine them all according to that brevity we have propounded to our selves.

XLI.

As for the first, though it be certain that the Plague as all other acute diseases, groweth worse in hot seasons then in cold ones, as in Summer and Autumne more then in the Winter and the Spring; yet because it hath been observed by the Antients, and by our forefathers, that many Summers have been extraordinary hot, and yet free from Pestilence, and that sometimes a Plague hath begun in Winter, and ended the Summer following, it is not probable that the exuperancy of the first qualities can be the cause of it.

XLII.

It is not likely neither that it should be a putrefaction in the air, for then all other living creatures that breath the same air as we do, would have their share of it; neither can it be easily conceived how a single putrefaction can generally infect so many several Countries and bodies at once, as hath been often seen; for if it were offensive to some constitutions, as for example, to hot and moist bodies, yet it would of necessity spare them that are hot and dry, but we see them fare all alike; besides this, if a Pestilential constitution of the air doth indifferently rage both in Winter and Summer, in dry and rainy weather, in temperate and intemperate, and so obscurely that no putrid smell or sent can be perceived by any sense, who dareth affirm putrefaction to be the case of it?

XLIII.

Let us therefore conclude in favour of the last opinion, and say with *Fernelius*, that the Pestilence is a certain filth in the air, begot there by a peculiar position, aspect and configuration of the Cœlestial bodies, and altogether noxious and enemy to mankind, and far different from intempery or putrefaction, and so hidden from our senses that we cannot perceive its nature till it hath striken us, and made it self known by its effects and consequences.

XLIV.

XLIV.

It remaineth now we ſhould ſet down what conſtitutions of bodies are more liable and obnoxious to it.

XLV.

In the firſt place, concerning Age; children are more ſubject to it then young men, and theſe more then old men, and again women more then men, and chiefly thoſe that are with child or want the benefit of nature. *Promptè enim putreſcunt calida & humida corpora*, ſaith *Hippocrates*.

XLVI.

As concerning temperaments, the hot and moiſt, and cold and moiſt, are more ſubject to it then the hot and dry, and cold and dry. Therefore the Sanguine and Phlegmatick, fall ſooner then the Melancholick and Cholerick: and thoſe that are full of groſſe and raw humours, then thoſe that are in perfect health, and ſo conſequently the debauch then the temperate, the looſe then the continent, thoſe that feed upon meats of bad juice and hard digeſtion, then thoſe that fare delicately, and thoſe that converſe in Cities withal kind of people, then thoſe that breath in a pure air, and keep themſelves from much company.

XLVII.

The paſſions of the ſoul alſo (to wit) anger, grief and fear, diſpoſe the bodies very much to it, yea we have often obſerved temperate people, and of a ſound conſtitution, who otherwayes might have lived free from the Diſtemper, yet as it were allure it to themſelves by a continual apprehenſion and meditation of its nature and danger.

XLVIII.

Now ſomething of the Prognoſticks, and firſt of thoſe that are hopeful, which are theſe. When one hath a ſwelling before he is heart ſick, if his pulſe keepeth ſtrong and equal, if the ſwelling encreaſeth ſpeedily, and cometh to maturity and ſuppura-

tion, if his ſpeech and reſpiration continueth free; If he liveth above five days from the time that he was firſt taken ill.

XLIX.

One the contrary, thoſe are to be thought in a deplorable condition, who have the peſtilential Feaver, immediately after a fear or aviolent exerciſe, who are taken at firſt with a great heavineſs and drowſineſs, accompanied with a ſmall and intermittent pulſe, who are troubled with frequent faintings and cold ſweats, whoſe Botches and Carbuncles ſink back again, or turn green or black, and thoſe to whom happen ſome notable evacuations, as of bleeding, looſeneſſe, &c.

L.

The reaſon why the Plague killeth commonly within foure days, is twofold; the firſt is becauſe its poiſon is extraordinary ſubtle and aerial; the other is becauſe its proper antipathy is againſt the heart, as that of Lepus Marinus is againſt the lungs, and of Cantharides againſt the bladder, ſo that it may be properly called Morbus Cordis.

LI.

Seeing therefore that this way of cure is ſo eaſy, ſo cheap, and ſo quick: I cannot but wonder at the impudence of many, *qui impune ludentes de corio humano*, promiſe the cure with a few Chymical drops, Mineral Bezoart, and ſuch like trumperies, and at the credulity of thoſe that believe them.

LII.

But becauſe in reprehending others we our ſelves ſhould not be found faulty, and thought in this publick calamity to ſeek our own intereſt, by concealing what our Antidote is; we do ingenuouſly and publickly declare, that it is nothing elſe but the Treacle of Andromachus, vulgarly called Venice-Treacle, ſo much celebrated by *Galen*, and ſo much authoriſed by the conſtant experience of all ſubſequent ages, to which we have added a little of the tincture of Saffron, for their ſakes chiefly

that

that have contracted the Plague by a fright, and whom we have alwayes found the hardeſt to be cured, becauſe of the ſudden and deep impreſſion it maketh upon the vitals. Saffron being one of the moſt noble Cordials, and of the moſt quick and ſudden dilatation.

LIII.

This noble remedy called Venice-Treacle, being taken in time, is the only Antidote againſt all Plagues, Poiſons, bitings and ſtinging of venemous Beaſts, a preſent help to the Falling-Sickneſſe, and Apoplectical fits, to the Palſy, Tiſſick, ſpitting of Blood, Jaundies, Dropſy, Colick, and all kind of Melancholy, the Gout, Madneſſe, &c. It procureth the natural courſes in Women, openeth obſtructions, expelleth dead children out of the Womb, ſtrengthneth the Brains, the Liver, the Stomack, the Heart, and (in a word) the whole body, and preſerveth it from all contagion and putrefaction.

LIV.

Our Cordial and miraculous water is thus made. Take of Venice-Treacle one pound, of the roots of Cypreſs, Tormentill, Enula Campana, Dictamnum, of each one ounce, Angelica, and Carduus-Benedictus, leaves of each one handfull, of the four Cordial-Flowers, of each a quarter of an ounce, of Saffron a quarter of an ounce, cut the roots and leaves ſmall and diſſolve your Treacle in a pint of Roſe-Water, then add to all that four quarts and a pint of the beſt and ſtrongeſt Claret-Wine you can get; ſteep all in a veſſel cloſe ſtopped a whole night, in the morning ſtill it in Balneo, and draw two quarts of the firſt water and keep it for your uſe; you may draw the reſt of the liquour too if you will, but keep it by it ſelf, and ſweeten the firſt pottle of water with half a pound of loaf Sugar, and keep it in a glaſs well ſtopped for your uſe.

LV.

Whereas we have ſaid before, that the Peſtilential Feaver was always or moſt commonly accompanied with either of theſe

these three Symptomes, to wit, a Botch, a Carbuncle, or the Tokens: We say now, that for the Tokens, they require no particular cure, but only the general one of sweating; but the other two must have a peculiar one for themselves, besides that of sweating; and therefore first concerning the Botch.

LVI.

A pestilential Botch, is a swelling or tumor growing most commonly in the Emunctories of the body, as behind the ears, in the arm-pits, but most frequently in the groin. Its figure in the beginning is oblong, with (as it were) a string or a sinew along in the middle of it, but by degrees it groweth round and of the breadth of sometimes 2. or 3. or 4. fingers. The cure of it is first with a Cupping-glass to draw it forth as much as you can, and then bring it to maturity and suppuration, with either a drawing pultis or plaster.

LVII.

The pultis is thus made. Take of roots of Cumfrey and Lilies, and of Onions, of each one ounce, of the leaves of sorrell one handfull, fry them tender with sweet butter, then stamp them altogether, and add some oil of Lilies, Hoggs grease, Mithridate, and Yest, and make a pultis to be applied warm upon the Botch, and to be renewed once every twelve hours. It will speedily draw forth, maturate, and break the Botch. As for a plaster, you shall find none better then that which is made of equal portions, of Pitch, Galbanum, and Diachylon cum gummi, melted together upon a soft fire. The Botch being broken, the common ointment called Basilicon will suffice for the cure and cicatrization of it, dressing it twice a day, till it be quite whole.

LVIII.

A pestilential Carbuncle appeareth at first like a tumour or pustule, as if the flesh had been burnt in that place, and is at first about the bigness of a pins head, or little pease, but sometimes groweth to a fearful bigness; it is of a round and sharp-

pointed

pointed figure, and ſticketh ſo faſt to the part, where it groweth, that the skin cannot be looſened from the fleſh. There is a great heat, burning and pain, as if the part was pricked with needles, with an unſufferable itching. When the tumor groweth bigger, there appeareth in the middle of it a puſtule, like thoſe that appear where the fleſh hath been burnt; Any body would think there is ſome matter in it, but when it is open no matter cometh out, but the fleſh under looketh black and cruſty, as if it had been burnt with a hot Iron. Round about it the fleſh is of ſeveral colours, as the rain-bow, red, purple, black, and always ſhining as pitch or ſeacoles. In every Carbuncle there is a feeling as it were, of a great weight, as if the part was cruſhed with a heavy lump of lead, and tied too hard with a ſtring. Thoſe that go back again into the body after they have appeared, or being brought to ſuppuration do grow drie on a ſudden, are mortal. Theſe Carbuncles proceed from an aduſt, cholerick and melancholick blood, and are more frequent in hot Countries, as the botches are in the cold ones.

LIX.

The cure of a Carbuncle is to bring it to a ſoftneſſe and ſuppuration: therefore firſt take Mallowes and Violet leafs, the roots of Lilies, Linſeed in powder, Figgs ſliced, Plantain, Hemlock and Houſleeke, boil all in a ſufficient quantity of running water, and make a fomentation to be uſed four or five times a day, and after the fomentation apply this pultis lukewarm; Take of Mallowes and Violet leafs, Sorrel, Houſleeke, of each two handfulls, fry them in ſweet butter, and ſtamp them afterwards with the yolks of five Eggs and four ounces of hony of Roſes and make a pultis to be renewed every 12. hours. Pultiſes in this caſe are alwayes to be preferred before plaiſters; becauſe plaiſters ſtop the pores of the body, and hinder the expiration of the peſtilential venome.

LX.

Having now in a few lines expreſſed the nature and cure of the Plague, and its ſymptomes, it remaineth alſo we ſhould

give

give ſome preſervative againſt it. Therefore take of Sage, Rue, Angelica, and Carduus Benedictus, of each one good handfull, ſtamp all, and boil them gently in a cloſe pipkin with three quarts of very good Claret, till it cometh to two, adding to it three penny waight of long pepper, three quarters of an ounce of ginger, half an ounce of nutmeggs beaten in powder; when the liquor is boiled, ſtrain it, and diſſolve in it half an ounce of Mithridate, and as much of Venice treacle, and one dragme of good Saffron, and keep it all in a cloſe Glaſſe for your uſe. The doſe is two ſpoonfulls in a morning, faſting one hour after, and then go to breakfaſt, which is never to be omitted in infectious times.

LXI.

The ſhort compaſſe of three Sheets of Paper admitting no more, I ſhall conclude, aſſuring all the Readers, that I have ſaid nothing here, but what is moſt true, and I am able to juſtifie by Reaſon and Experience, as thoſe will find, who ſhall be pleaſed to employ me.

From my Houſe in Clerkenwell
Cloſe, near the Church, the
14. *day of* Septemb. 1665.

GARENCIERES.

FINIS.